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"inherent triunity" of God, the author simply relates his thought to the familiar points of theological debate. Likewise his fundamental principle is not brought in when he affirms for Christ a timeless life behind his spiritual and moral character. Here the author is doing a mediating work. Throughout the book, too, a somewhat too easy adjustment is made between biblical ideas and those of modern science. On the whole Dr. Talling has produced a mediating book, which therefore does not supply the thoroughgoing reconstruction called for by Professor Smith. Still, as he has intentionally "written, not for experts, but rather for students and serious-minded laymen," his book will prove stimulating and helpful to those of his readers whose thought already has been shaped in churchly circles, and yet is open to further development. The volume has the merit of terse, graphic writing. It consists not so much of argument as of telling statement, and it manifests remarkable vigor and flexibility of expression. Taken in its entirety, the presentation of Christian thought has been made in large measure consistent with the ethical point of view in theology.

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THEOLOGY AND THE SOCIAL PROBLEM¹

The present growth of interest in social questions among theological scholars cannot fail to be reflected more and more in current literature. While the author's degree was taken in medicine, and not in divinity, his point of view, so far as the purposes of this work go, is theological. He tells us that "mankind has to look, in the first place, not to the statesman or the politician, not even to the man of science, but to the theologian; neither to law, nor to medicine, but to divinity" (pp. 178, 179). The book before us appears to be symptomatic not only of the readjustment of theological scholarship to history, but of the rising interest of laymen in theology—two significant and, we trust, healthy tendencies. We may be permitted to record in advance the opinion that this book is valuable, not as throwing light on the problem now confronting civilization, but as an exhibit of a state of mind well worthy of attention among the characteristic reactions evoked by the changing circumstances of the present age.

Dr. Hubbard comes quickly to the issue: "The turning-point in past civilizations," he writes, "has been marked, again and again, by the

¹ *The Fate of Empires*. Being an inquiry into the stability of civilization. By Arthur John Hubbard, M.D. London: Longmans, Green & Co., 1913. xx+220 pages. \$2.10 net.

appearance of socialism coincidently with a failure of the birth-rate." (Preface, p. vii). We need not pause here to call in question the accuracy of his identification of modern socialism and social movements in the past. His book mainly deals with our own Western civilization, in view of the indicated phenomena—i.e., the rise of socialism, and the fall of the birth-rate.

Another point of importance at the outset is the author's admission that his essay "could not have been written had it not been preceded by Mr. Benjamin Kidd's great work *Social Evolution*" (p. viii). Kidd's volume under the foregoing title appeared in 1894 and aroused much temporary enthusiasm. The late Bishop Potter, of the Episcopal diocese of New York, commended it publicly to the attention of his clergy and laity. In Kidd, and in the work now before us, external authority-religion makes terms with the modern spirit just far enough to accept the doctrine of evolution, and then turns its face toward the past. One who is opposed to these authors on the grounds of theology and social reform may yet agree with them that Western civilization has reached a crisis, and that the future depends very largely upon what the present generation does with its opportunities.

The scientific student of history will not be inspired with confidence by Dr. Hubbard's opening chapter. We are told that the growth and decay of civilization are not subject to a "fixed law," but depend upon the "course of action" taken from time to time; and, furthermore, all that can be ascertained, even by the most successful investigation, is a distinction between "constructive" and "destructive" forces (p. 4). Recorded history gives only the "resultant" of these component and contrary forces; and apart from this, there neither is, nor can be, any record of their work (p. 6). In this way, the author tries to establish mysticism as the foundation of his argument.

The stages of advance in the evolutionary process are scheduled under the purview of the following "methods": (1) reflex action; (2) reflex action plus instinct; (3) reflex action plus instinct plus reason; (4) reflex action plus instinct plus reason plus religious motive (p. 9). Man appears in the third of the foregoing stages; while in the fourth, along with the rise of religion, man comes more and more into conflict with his own rational faculty. Dr. Hubbard's discussion brings into play the following terms: (1) The "individual," the meaning of which he assumes is apparent; (2) "society," by which he means "the sum of individuals coexisting at any given time"; (3) "the race," which indicates "the sum of the as yet unborn generations" (p. 33). It is pointed

out that *race*-progress depends upon a birth-rate which maintains the stress of competition between the individuals of any given society.

In this author's argument, Kidd's attention to socialism reappears at compound interest. The entire scheme stands or falls with what is said about socialism and the birth-rate. Dr. Hubbard argues that, in the view of pure reason, the interest of the individual and the interest of society are *absolutely identical* (p. 34, and chaps. iv, v, and vi). From a purely rational point of view, both interests demand the suppression of competition between the individuals of any given society. The expression of this rationality in present-day life he takes to be the alarming decline of the birth-rate and the spread of socialism; the former aiming to suppress competition by reducing the number of competitors, the latter by a revolutionary displacement of property in severalty on behalf of communistic ownership.

Over against this absolute identity of interest between individual and society, urged by the author as existing in the view of pure reason, looms the opposed claim of the race. Favor these two factors, and you inevitably go counter to the racial interest. In illustration, he cites two contrasted examples which he thinks are conclusive, the Roman and the Chinese empires. Both were in existence in the time of Christ; but the one has disappeared, while the other stands. Why? In the Roman case, according to the author, we have "the appearance of socialistic phenomena, accompanied by the assumption of supreme and intrusive power by the state, and the appearance and prevalence of race-suicide, followed by the gradual collapse of the huge structure" (p. 108; cf. pp. 128, 133). On the contrary, in China, with its unlimited breeding and its population counted by hundreds of millions, "obedience to supra-rational considerations is successful in the preservation of racial life and the permanence of civilization" (p. 175).

This author worthily represents a type of approach to present-day questions which will doubtless grow more dire in its predictions and more insistent on its general standpoint. Without trying to refute his thesis, we would offer a few suggestions in regard to the foundation of his argument. Dr. Hubbard's attitude on sociology, as already observed, is that of frank mysticism. We cannot really know anything about the conditions and operations of the "forces" that build up or tear down society. His definition of society as merely "the sum of existing individuals" is thoroughly unscientific. By the same token, a brick house would be merely "the sum of its component bricks." He is, in fact, an individualist of the mid-nineteenth-century school. Civilization

as we have it is only a product of individual wills. Any point of view which does not square with pure and simple individualism is, for him, either socialism or "socialistic." Now, one does not have to be a socialist in order to hold that society is more than the sum of the individuals composing it, or to hold that personal desires, thoughts, and motives give us only a partial insight into the formation and reformation of society. Dr. Hubbard's initial mysticism about the forces which destroy or build civilization is, indeed, a cloak which (unrealized by him) conceals a definite dogmatic position as to exactly what *does* control the situation. Over against his claim that limitation of the birth-rate is one of the individualistic devices which "make" our present world what it is, and "cause" the problem now pressing for solution, we would put the opposite thesis that the phenomenon is a by-product of institutional maladjustments, and will disappear when these evils are corrected. In like manner, we would oppose his reiterated assertion that, from the purely rational point of view, children are an encumbrance which nobody would desire (chaps. vi and vii).

It is not strange that a writer of Dr. Hubbard's persuasion should appeal to an "ultra-rational" theology on behalf of the integrity of existing property rights, as our sole guaranty of the "stability of civilization," and as our one defense against "the fate of empires." He is against the English "death duties" as a frontal attack upon the family institution (p. 98); and he advocates limitation of suffrage to the parents of legitimate children (p. 99). This book is an advance on Kidd's terminology without avoiding the vice of Kidd's method. Since the author has given us theology in terms of sociology we may be pardoned for suggesting that *The Fate of Empires* will be especially relished by bishops who voted against the Lloyd-George budget and the limitation of the Peers' veto.

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BRIEF MENTION

OLD TESTAMENT

Die Schriften des Alten Testaments in Auswahl neu übersetzt und für die Gegenwart erklärt von Hugo Gressmann, Hermann Gunkel, et al. Lieferungen 21-24. Göttingen: Vandenhoeck u. Ruprecht, 1912-13. 320 pages. M. 4.

In the first of these four parts, Haller completes Nehemiah and Ezra, gives a general introduction to the Priestly Code and document which he regards as Ezra's law, translates Joel and Habakkuk with accompanying notes, and makes a start